SECTION VII

MAGIC, MEDICINE, SOOTHSAYING

1. Magicians, Witches, and Vampires

In Albania many believe in witchcraft. It plays a great part in the life of the people, who live in a constant state of protecting themselves from evil influences and inviting good ones. Both men and women practise magic. A witch is called "Shtriga." Illnesses and pains not caused by a wound are commonly believed to be the result of evil spells. 754

Shtrigas not only cause illness by spells; they suck people's blood and drain their lives slowly. Anæmia, tuberculosis, and all wasting diseases are ascribed to this. To be able to do it the shtriga takes the form of a moth or fly, and crawls into the house at night by the keyhole or a cranny. [753]

Thus it is clear that these simple folk long ago realized that insects that fly by night cause fatal diseases, though it is but very recently that the species has been discovered by scientists. The Balkan tribesman did not think an insect unaided could work such harm and ascribed it to wicked human influence.

The shtriga can reduce herself or another person to insect size by smearing the body with an ointment which is a profound secret. Every inch of the body must be smeared or the part left will remain full-sized. In Scutari a young married woman, being pregnant, craved greatly for wine, but was too poor to buy any. Her mother-in-law, a shtriga, stripped her and smeared her so that she became small enough to pass through the keyhole of a certain cellar famed for good wine. "But do not mention the name of God till you are safely back," said the shtriga. Off flew the woman at night, entered the cellar, and drank freely, and felt so cheered and grateful that she cried: "Thank God!" At once she found herself standing naked in her usual form. "A shocking thing to happen to a respectable married woman," said my informant, who knew the parties and firmly believed the "facts." There she had to wait till next day, when the owner came to draw wine. He, good man, was astonished; but on hearing how it came about, kindly lent her clothes to go home in. "The cellar and keyhole are still there," I was told, "and prove the truth of this beyond doubt."

A shtriga, when glutted with blood, will go out in the dark and vomit it. If you can follow her undetected you must scrape up some

antiseptic properties. This plant is still used for similar purposes by homœopathists.

An ingenious way of keeping a limb warm is to wrap it in hot dough.

It was always difficult to persuade folk to have a running sore or boil cleaned up, as they believed that it was very healthy—a disease was coming out, therefore the more pus the better. I persuaded the father of a little girl who had scratched her face and got it covered with nasty sores to take her to the Austrian hospital. The doctor cleaned it up in a few days and the father was furious. He was sure the disease was now driven into the child and said he should hold the doctor guilty if she died. Luckily she flourished.

Two examples of resistance to pain and shock, out of very many I have known, will give an idea of Albanian toughness.

A Shala friend of mine, Cherim Nue, came one night from his mountains to Scutari to ask me for a "bar" (herb). He was in great pain with a swollen face. As he had two very bad teeth, I told him to go to the Turkish dentist and have them out, and gave him the fee—four chereks. Next day he returned triumphant to pay me back one cherek. He thought it a pity to waste four on the dentist, so he bought a pair of dentistry forceps from a gipsy smith for three chereks and pulled out his own teeth. He showed me how he had managed a good wrench by sitting on the ground and twisting his left leg over his right arm. He set up as dentist in the mountains, and last time I saw him told me with glee that I had made his fortune. He had pulled out most of the teeth of the neighbourhood.

The following case gives an idea of what an Albanian peasant can survive: A man was standing on top of the steps of a village house in Zadrima loading a cart. He slipped and fell on to the sharp stakes that formed its sides and ripped open his abdomen. The peritoneum was badly torn and the bowels protruded. His family filled the wound with a favourite remedy—mud mixed with grass; and he lay in his hut for a week. As he then appeared to be dying they put him on a cart and took him some six or eight hours over a bad track to the Austrian hospital at Scutari, where they arrived at midnight. The doctor who was called up told me that the man appeared to be moribund. The wound was in a horrible state of mixed mud, pus, and bowel. "More from professional instinct than because I thought it would be the least use, I cleaned it and dressed it. But I was so sure the man would die that I told his comrades they were to wait till next day to take his body home in the cart." To his surprise, when he went his rounds next morning the patient's high temperature had fallen, the wound was going well, and he was comparatively cheerful. He made good progress for some days, but had a fixed belief that "English

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1

salts" was the best remedy for all internal pains and begged for it. As he was refused, he induced his friends next visiting day to bring him some and took a huge dose. The results were disastrous: he collapsed. "This time I made sure he would die," said the doctor. But he did not, and three weeks afterwards he walked home, apparently none the worse.

The Worm of Life.—This singular belief I found common in the Albanian mountains; I can find no parallel to it elsewhere. A worm is said to live in the ear and be the centre of the life of the individual. If the worm dies, the individual dies. I learnt this first in Shala. A very sickly child was brought to me for advice. He suffered from bad earache and headache. I found his ears completely blocked with filth and wax, and one flyblown with maggots in it. I told the parents to take him to the Austrian hospital in Scutari and wrote a note for them to take to my friend, the doctor. As usual they wanted an "ilatch" (remedy) to work an immediate cure. I explained that no ilatch was of use. The ear must be washed out by the doctor. At once there was great excitement. Old Marko, much shocked, explained to me that washing would drown the worm and the child would drop down dead. All were amazed that I should suggest such a thing, saying reproachfully: "But, lady, you who have been to school must surely know the worm of life is in the ear." The wax in the ear, they said, was the worm's excrement. I objected to Marko: "But this is folly. You might as well say that the moisture from the nose proves that a worm lives there." He retorted contemptuously that everyone knew there was no worm in the nose.

The child was not taken to the hospital and no doubt died untended.

Further inquiry showed that this belief in the worm of life in the ear was very general. I have not found it recorded elsewhere; nor is it easy to explain.

An ancient and strange belief that certain animals and women could conceive through the ear existed up to the Middle Ages. Plutarch gives as a reason for cat-worship in Egypt the "fact" that the cat conceives through its ears. A Latin hymn to the Virgin, "Quæ per aures concepisti," offers this belief as explanation of the Immaculate Conception. The ear thus appears to have been regarded as the seat of life—or at least the gateway to it.

Is the Albanian worm of life a last echo of such a belief? It is easier to ask questions than to answer them.

In the section on "Taboo on Showing the Face" I suggest that the habit of covering the ears with a head-wrap may indicate that the ears were a vulnerable spot. It is, at least, an interesting coincidence that ear-protecting and a belief in the ear as a centre of life are found in the same district.

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

776 personifications of the powers of Nature. Of these imaginary beings, some belong exclusively to Albania, [171] while others may also be found among the superstitions of Slavs, Greeks, and Turks. The Vilas seem to approach most nearly to our own fairies; though, like the Nereids of the Greeks, they are of the full stature of mortals. Like our fairies, too, it is unlucky to mention them by name, and they are generally referred to as "Those outside," "The Happy Ones," the "Brides of May," or "The Brides of the Mountain." As a rule they are harmless, if not offended, and amuse themselves with elfish tricks, such as taking little children up to the roof of the house to play with and bringing them back safely. 776 They, however, take it very ill when mortals disturb 753 them in their haunts, and interrupt their banquets; and 761 so capricious are they, that they will place themselves invisibly in spots where they are likely to be disturbed, in order to have a little vent for their pent-up malice. The unlucky wight who sets an irreverent foot within their elfin rings receives a stroke from an invisible hand, and ere long sickens and dies. In consequence of this belief, it is said of one for whose death no adequate cause can be assigned, "He has received a blow."

776 The favourite haunts of the Vilas are retired and shady spots, but they also have a partiality for the gutters on the eaves of houses, which it is a rather risky matter to clean out, especially at night. The Vilas are said, in North Albania, to be of two kinds—well-disposed and beautiful beings, who ride about on fleet horses; and ill-disposed and hideous creatures,

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

776 dainty raiment, and exhaling a fragrant odour. They live in the mountains, but after nightfall frequently approach the abodes of men in order to allure mortal youths to join their dances. If a boy so favoured keeps his own counsel, he may join in these fairy revels with impunity, but should he venture to inform others of his relations with these nocturnal visitors, they revenge themselves by killing him.

The Ore is a being who constantly wanders about in order to hear and carry into effect the blessings and curses pronounced by men on each other. In [735 789] North Albania the usual formula with which a beggar concludes his thanks and blessings for alms received is, "May the Ore hear and bring it to pass."

Among the malevolent supernals are three kinds of man-devouring female monsters. The Koutchédra (κουτζέδρα), the Dogsuckler (συκγεννεζα), and the Liouvía (λιουβία). The first figures frequently in folk-tale, and besides her cannibalistic propensities, is credited with the power of drying up the springs and fountains at which she drinks. The Dogsuckler is endowed with four eyes, two in the front of her head, and two in the back. The Liouvía is extremely partial to the flesh of little children.

776 753 Diseases are generally personalised as female monsters, whose touch is death. One of these is called in Elbassan the Phliame (φλιάμι), whose touch causes "the falling sickness." She is, however, never alluded to by name, it being said of her victim that "The Thing has attacked him." The plague and fatal epidemics generally are represented as more or less similar, but blind beings, called Koukoúdh (κουκούδ).

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

A horrible belief prevails among the Ghegs that when men or women live to be a hundred years old their breath becomes poisonous and kills healthy people. Von Hahn says that old people suspected of causing sickness in this way, especially when an epidemic is raging, have atoned for their longevity with a fiery death at the hands of their panic-stricken neighbours.[1]

A curious notion is also shared by Greeks and Albanians that shadows are capable of assuming an independent existence, and, being malevolently disposed, are able to deal men blows which usually cause their death.

The Dif, or Dev (δίφι, δίβι, δεφ, δέβι), is, like the Kūrdish supernal of the latter name,[2] a being possessed of extraordinary physical strength. "He is a regular Dif" is said of a remarkably strong man, as we say, "He is another Samson." According to the people of Elbassan, the Dif is an enormous giant who lives underground and never comes to the surface, and whose business it is to keep the cauldrons boiling which supply the hot and medicinal springs in the neighbourhood of that town. These springs, in common with those found in other parts of the country, are much resorted to for curative purposes. Their waters are, however, drunk indiscriminately for all kinds of ailments, without regard to their various medicinal properties. The cures effected not being attributed to the water itself so much as to the influence of the magical beings who have their abodes in the springs and wells, people consequently go

[1] *Albanesische Studien*, p. 163.

[2] See p. 155. Von Hahn suggests an Indian origin for this word, which, he says, he had found in no other part of Turkey. *Op. cit.* p. 162.

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

The *Ghiak*, the terrible blood feud, or vendetta, before alluded to, may possibly, as suggested by Wassa Effendi, have been in its origin a sacrifice to the *manes* of murdered relatives. As the numerous class of vampire stories tends to show, the ancient belief that those who have died by violence cannot rest quietly in their graves still survives, and the slaying of their murderer, or at least of one of his kindred or clan, would thus be rather an act of religious duty towards the dead than of vengeance on the part of the living.

The majority of the ailments which afflict mankind are believed by the Albanians to be caused by magical influences, and I shall now proceed to give some illustrations of their folk-remedies. These are usually accompanied by some form of incantation, the secret of which is possessed only by some wise-woman who has inherited it from her mother, and who, in her turn, imparts it to her daughter. If, for instance, a person believes himself to have received a blow from one of the invisible Vilas, or some other supernal being, he has recourse to the witch-wife, who, after dressing the patient in white garments, conducts him to an uninhabited house in a retired situation. On arriving, she greets the mysterious powers whom she believes to be invisibly present. She then places her patient in a suppliant posture, gives him rose-water to drink, and both observe a solemn silence for some ten minutes, during which she makes certain mysterious signs and motions. After wishing the Vilas good-night, the witch-wife leads her patient home by a circuitous road.

Sometimes a circle is drawn round a person so afflicted,

6: Lane T-3 (no date) 1923 EGl Albania EGl

ooo become a nursery for weeds. Employers—and one sees this, now, everywhere in Europe—must not pay higher wages than other employers, however easy and more efficient it may be to do so. Women who are married, or expect to marry, must not let a man's fancy wander from the woman who claims him. Doctors must let a patient die rather than take the case from another doctor. And women like Alex and Frances and me—for whom there is no generic term, except the meaningless "modern women" —must never, so long as they can keep on their feet, admit that they are ill.

How Alex felt I don't know; for myself, I was in a blue panic. I have never wanted anything so much as I wanted to collapse right there, in sheer terror. Pneumonia, in Shala, a hundred and fifty miles from a doctor, from medicines, [753] from even a bed. Pneumonia, among the Albanians, whose only medical knowledge of it was that it came from drinking rain water!

Perolli had been surprised by my exclamation. "Why didn't you say you were uncomfortable?" he said to Alex. "If I'd had any idea——"

"I'm all right," said Alex, getting the words out quickly and shutting her teeth hard.

"Well, what are you fussing about, then?" said Perolli to me, anxiously. "I'd take you girls to a fire if I could, but, you see, they're cooking in the kitchen, and naturally the padre doesn't want to take his guests there. We've been here three hours now; dinner ought to be

PEAKS OF SHALA

000 There was a constant movement in the room—women coming and going, nursing their babies and tucking blankets more tightly over the cradles, undressing the smaller children, who played naked about the fire until they were taken, unprotesting, to their blankets in other rooms, and bringing casks of water, and making corn bread.

One could always amuse the women by asking them about ages; they guessed mine all the way from sixteen to forty, and there was one of them, a splendid, smiling woman, good natured and competent, whose age I guessed to be forty. She laughed aloud, showing all her white, perfect teeth, and said that she was seventy-two, and that the byraktor was her daughter's son.

[753] "You have been drinking the new water," she said, wisely, though I had not mentioned the ache of my breathing. "You have the feeling of knives here," and she touched her chest. "But do not worry; it is all right; it is only the water, and when the rain stops you will not feel them any more." And she patted my shoulder comfortingly.

The question of the mule still hung unsettled. The byraktor seemed to be thinking deeply; he asked the Shala man many questions about Rrok Perolli. I caught the name and asked Rexh to listen, for I felt myself surrounded by web within web of intrigue, but Rexh said that the Shala man had nothing to tell, except that Perolli was in the mountains. I wondered whether to tell

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Yugoslavia EF1

777 754 and catch it there, thus literally "saving your face," as did the women of Konjitza in Bosnia.

A 753 754 777 Illness being very largely ascribed to Evil Eye or magic, amulets in Albania are usually called "derman" or "ilatch," both of which words also mean remedy.

A 755 *Sympathetic Magic.*—In this the disease is supposed to act in accord with some object or other and disappears as it does.

A cure for jaundice was thus performed by a Moslem wise man on the child of a Scutari Christian. He tied some red wool round the child and some yellow wool round a red rose in the garden. He ordered the red to go out of the rose into the child, and the yellow to go out of the child into the rose. In a few days the rose wilted and yellowed and the child recovered its rosy cheeks. The efficacy of the cure was undoubted.

Marko had another he thought better, because it could be carried out at any time of year. You put a small fish in a bucket of water. The patient had to stare at it as it swam round and round. If he stared at it long and steadily enough, the disease went out of the patient into the fish, which died.

A [722] 164 In 1912–13, owing to the Albanian Revolution and the Balkan wars, large numbers of the mountain tribesmen who pasture their beasts on the Bojana plains in winter were unable to return to the mountains, and were blocked in the malaria swamps all the summer, with terrible consequences. Almost all were struck down with a virulent form of the disease. I went through the worst districts with a load of quinine, and found the people trying to cure their greatly enlarged spleens by slowly roasting the spleen of a sheep at a fire, and muttering spells which ordered their own spleens to diminish as that of the sheep shrivelled at the fire.

A 164 776 753 A [755] Epilepsy was not uncommon in the mountains. It was looked upon as a possession by evil spirits. I once saw a woman fall down suddenly in a fit. Some men at once rushed up and, telling me to get out of the way, fired their revolvers alongside of her head. This was to scare away the evil spirit. As she soon recovered, they believed they had done so. I once saved a woman under similar circumstances from being flogged. Luckily she recovered quickly. But it is not so very long ago that lunatics were flogged in England.

A 777 755 Marko knew of a certain cure for epilepsy, but difficult to obtain. If you see a snake swallowing a frog, you must throw a black handkerchief over it. This scares the snake and it disgorges the frog. Keep the handkerchief, and when someone falls in a fit, throw it over him. He will then disgorge the disease as the snake did the frog. We kept a careful look-out, on our travels, for a snake eating a frog, but we never found one.

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Serbs EF6
Montenegrins EF5

Magic, Medicine, Soothsaying

Disease as a rule is attributed to evil spirits. I met with one notable exception. It was at the Serb monastery of Dechani. The dead body of a man had, some years previously, been found on a lonely track in the neighbourhood; there was no wound of any kind upon him. His death was a complete mystery, till a search showed that he had secreted on his person some small objects of value, stolen from the church. It was then clear to all that he had been struck dead by the Holy Mother of God. It is of interest to note that in an early Montenegrin ballad (Vuk Karadjitch, vol. i) the Holy Virgin figures as "Fiery Maria"; she is the sender of lightning and St. Elijah is the thunderer. Together with some other saints they scatter death over the land to cure the people of impious ways. Here, no doubt, we have pagan gods masquerading in Christian garb.

Sympathetic Magic in Montenegro.—In the Tzrmnitza valley I was told of a cure for hernia, performed by "wise women." The operator expected a fee of about twopence and the gift of a cheese or some eggs. She must know the exact name and bratstvo of the patient, but his presence was not necessary. She put some freshly drawn water in a long-necked jug ("ibrik") and set it to boil on the fire, saying: "Water, I call on you three times from heaven to earth—let the bowel of Mr. X return to its place." She crossed the water three times. When it boiled she poured it quickly into a shallow metal dish, repeating the above words, and turned the ibrik mouth downwards into the water. As the ibrik cooled a certain amount of the water would rise up into its neck. The more the luckier—for in such way should the bowel of Mr. X return to its place. The charm is repeated daily till relief is experienced. A fresh fee is exacted each time. I was told that five or six women in Gluhidol practised this art, and that Montenegrins afflicted abroad would write home to have the charm performed.

In Montenegro and in Albania an infallible cure for a scorpion-bite was oil in which scorpions had been soaked in the sun. Marko always had a bottle full of them in the window.

Near Njegushi, Krsto showed me a perforated rock through which children had been passed to cure them of disease. This had been done especially at the time of the cholera epidemic in 1860. Old Mitar, Krsto's brother, remembered this well, and said that they had also tried placing people in the middle of a field and ploughing round them to isolate them from the disease, but, he added sadly, it had not done much good.

In the Tzrmnitza valley I learnt that a similar protection against cattle plague had been practised till recently. On news coming that cattle plague was in the neighbourhood, all were ordered to gather their beasts in a field. Two pairs of oxen were selected which must be

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1 ●
Historical Yugoslavia EF2
Montenegrins EF5

forth. Seventy to eighty years was nearer their age than a hundred; and many who looked sixty were younger. H 164 165

Women are early worn out. Especially in Montenegro, there is a very great difference in height between men and women. Women I found usually shorter than I am (5 ft. 3 ins.); whereas men well over six foot are not uncommon. The Montenegrins seemed proud of this difference, and when I said that of course, if a girl was married at fifteen and had four children before she was twenty she never grew to her full height, they were very angry indeed. M 142 165 583

Lunacy and Mental Diseases.—Lunacy is very generally believed to be possession by evil spirits, if the lunatic is a violent and dangerous one. Exorcisms are much used both by the Catholic and Orthodox priests. In Orthodox monasteries lunatics are often treated with great cruelty, and beaten and otherwise maltreated in order to drive out the spirits. I once saw an unfortunate man, almost naked, chained like a dog to a sort of kennel in the yard of a monastery. He was very quiet and half-dazed. The monks admitted that they beat him whenever he resisted or tried to escape. H A 164 753 ● 776

The women of the Balkans, completely exhausted as they only too often are by severe toil and perpetual child-bearing and lactation, often suffer from neurasthenia and "hysteria." A curious form is not uncommon among the women of Macedonia and Montenegro. I am told it occurs also in Russia. It begins as a hiccough, and becomes more and more intense until it is a violent and fast-recurring spasm of the diaphragm. The hiccoughs become louder and louder till they are an uninterrupted crowing like that of a hoarse rooster. So quick are they that the patient cannot breathe. Just as she appears to be in danger of choking, she suddenly pulls herself together, draws a long breath, gives a gasp or two, and recovers in a few minutes. At intervals the attacks may go on all day; nor, when the habit is acquired, is it easy to cure. To a certain extent it is under the patient's control; but not entirely. When I did relief work among the Bulgar peasants in Macedonia after the revolt in 1903, I met a case which had been reported as "a Turkish atrocity" by relief workers unacquainted with the complaint. I visited the village where she was. She was quite quiet. So soon as she heard I was an English relief agent she began to "crow" loudly and had one spasm after another. By way of a test I said: "Tell her if she makes that noise I will do nothing for her." And after some gasping she recovered and made no more noise while I was there. But she was not cured. H A 164 562

The Balkan remedy is one of suggestion. On a saint's day the patient is taken to the Orthodox church. On St. Petar's Day, at Moratchka H 755

set its internal stability. The very act of vengeance is a ritual, as is the constant repetition of the need for vengeance. The rites of blood brotherhood and godfatherhood are rituals performed by Catholic and Moslem alike.

Both Catholics and Moslems believe in a host of malevolent spirits which pay the mountains a seasonal visit in the springtime, and which can sometimes be kept at bay by the use of amulets. These evil spirits are of course the symbols of the general hunger, illness, and irritability which beset the mountaineers at this critical season. Catholics and Moslems alike attribute non-traumatic illnesses to spells cast by magicians, through the agency of hair and nail clippings. Wasting illnesses, such as consumption and cancer, may be attributed to vampires, sucking their victim's blood.

A vampire is said to be a human being, usually but not always a woman, who can change herself into an insect and fly into a room in which her victim is sleeping. As she fills with the blood, she has to leave now and then to spit it out. A person who finds such a gobbet of blood on the path is lucky; he can wrap it up and keep it as an amulet to protect him against vampires—and incidentally probably expose himself and his family to tuberculosis.

When people are hungry and ill, it is easy to suspect others of evil magic. The person named as a witch or vampire will of course be someone whose actions are eccentric or mysterious, who is a cause of disturbance in the community, and whose loss will not be greatly felt. If a child is suffering from malnutrition its parents may accuse some old woman, and drag her from her house. They will accuse her of having sucked blood from the child, and force her to spit in the child's mouth. Under protest she may spit merely in order to get away. If the child recovers, then the parents are sure she is a vampire; if the child dies she was innocent for her spittle did not cure it. People do not like being accused of witchcraft, or of having their aged grandmothers hauled off for trial; such actions, like the very suspicion itself, may result in bloodshed.

The Ghegs are great oath-swearers. Between blood feuds rivals will swear to keep the peace, on a stone in the presence of the

5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
BULGARIA EE1
ALBANIA S EB1

a belief that many diseases are caused by animals, ghost animals or spirits. Probably one of the most primitive notions of the mystery of pain and sickness, the bite of an invisible creature, is reflected in a fairly widespread name for almost any acute pain or attack, namely *zmija* (snake); while Albanian has *bolë* (a viper), possibly from the Slavonic *bol-* (pain), rather than equivalent to *belua*. In a manuscript of prescriptions of the eighteenth century the reader is told, 'How you may expel a snake from a man' (*Vetus corium combure, fumum per infundibulum in os patientis imitte, iaceat que capite deorsum verso cogetur exire serpens...*). Further, *ocymum basilicum* in vinegar is recommended, so that it will 'drive the snake and any other creature out of a man'.[1] When a child had an epileptic fit, said Miličević, 'a woman of the household goes up on to the roof of the house and hails the first passer-by by name: "Hie, Mark, listen! A snake bit our Johnny to-day but never again!"' Any one wasted by sickness and fever is said to look as though a snake had sucked him. A number of complaints are caused by or through lifeless things also, or bear similar names, but it can never be quite certain whether the analogy begins with a folk-etymology or through some other association. The common name for piles is *klin* or the plural, which at the same time means a nail, a wooden peg, a billet of wood, etc. Observances towards these objects exist for fear of the disease, and nails, etc., occur in the cures recommended. An instance is given by Vuk under *brus* (a whetstone), and an obscene expression for the anus. He adds: 'On Christmas eve the Bosnians hide all the whetstones in their houses lest their children suffer from piles.' The cures in which a connection exists between the animal name of the part of the body or of the disease and the remedy itself seem to be genuine folk-remedies; it is amongst these

[1] Fr. S. Gundrun-Oriovianin, *Luićeva Ljekarula*, Zb. XIV, p. 83. Cf. Ginčev (*Nešto po bolgarska narodna medicina*, Sb.N.U. II, p. 86), who says that there was a belief that a snake could enter the body of a sleeper by his mouth and suck his insides, and that it could be expelled by eating the bladder of a weasel.